PATI-PASU-PAASAM

By

Sekkizhaar Adi-p-Podi
T. N. RAMACHANDRAN

International Institute of
Saiva Siddhanta Research
DHARMAPURAM.

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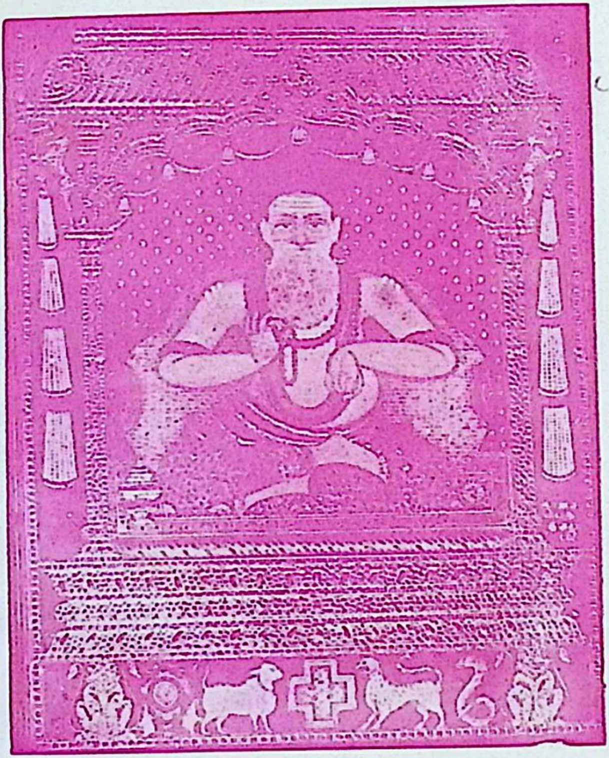

His Exalted Holiness

St. Gurugnanasambandha Paramacharya
Swamigal

This Volume is blessed by

His Holiness

Shanmukha Desika Gnanasambandha
Paramacharya Swamigal

உ

குருபாதம்

"ஞாலம் நின்புகழே மிகவேண்டும் தென்
ஆலவாயில் உறையும்எம் ஆதியே"

திருக்கயிலாய பரம்பரைத் தருமை ஆதீனம்
26-ஆவது குருமகாசந்நிதானம்

**ஸ்ரீலஸ்ரீ சண்முக தேசிக ஞானசம்பந்த
பரமாசாரிய சுவாமிகள்**

தருமபுரம், மயிலாடுதுறை (அஞ்சல்) 609 001,
21—11—1988

BENEDICTORY MESSAGE

The Dharmapura Adhinam for the past about 450 years, serves as the Palladium of the exalted way of Saiva Siddhantam. Its founder Sri-la-Sri Gurugnanasambandhar—an *Anubhava Gnani*, has explicated the exalted way of Saiva Siddhantam clearly, pointedly, logically and catechetically. The sages that emerged in his line had contributed to its lucidity, thus enabling its easy practice. The fourth in this holy line is Saint

Sri Masilamani Desika. This Gnani par excellence could effect a holy transformation by a mere look. The seventh in this hallowed line—Saint Tiruvambala Desika—, demonstrated the fact, with the aid of the Vedas and the Agamas, that the path of Sannyasa Dharma was open to all the four Varnas. By him Serfoji, the King of Thanjavur, gained clarification on this point. This saint is the author of Varnasrama Chandrika. The ninth in the sacred line, namely, Sri Tirunavukkarasu Desika indited "Siddhanta Nicchayam", refuted Ekanmavada and firmly re-established Saiva Siddhanta. The tenth Guru-Desika of this line authored as many as fourteen works and all these explicate the Sastras radiantly.

Convinced of the fact that the necessity to indite any more had ceased, they that came after, have been concentrating on "Applied Saiva Siddhantam". They however took care to republish the earlier works as and when re-publication was called for.

Besides the Tamil works, there are a good many works in English also. These have considerably contributed to the propagation of Saiva Siddhantam. It was therefore thought that articles from these works should be anthologised and released. In 1984, during the First International Seminar on Saiva Siddhanta, held at Dharmapuram, volume one styled as "Saiva Siddhantam: An Explication by Scholars the World Over" was compiled and released. This met with an enthusiastic reception among the scholars. Now that the Third International Seminar on Saiva Siddhantam is scheduled to take place on 8th, 9th and 10th of December 1988 at Varanasi, the second volume of this series is released.

We bless Siva Sri T. N. Ramachandran, the Honorary Director of The International Institute of Saiva Siddhanta Research, for having collected the wondrous articles and published the second volume. He is a honey-bee that is always after the nectar.

This little book on "Pati - Pasu - Pasam" will serve as a useful Introduction to the two volumes. It is truly a vade-mecum which will be welcomed by scholars as well as lay men.

We invoke the benedictions of Lord Chockanatha on Siva Sri T. N. Ramachandran.

PREFATORY NOTE

Asked a Greek philosopher: "What is God? What is not God ? What is in between ?" The Sankara-Vedantin will say that the word "God" is the answer for all these questions. That this answer is unsatisfactory can be seen by a close study of Saiva Siddhantam.

Three are the categories and all these three are sempiternal. A close scrutiny of Sankara-Vedanta will affirm the aeviternality of the three Categories.

We will now answer the questions of the Greek philosopher.

What is God ? Pati.

What is not God ? Pasu.

What is in between ? Paasam.

When I say "God", obviously I am other than God. I can never be God, though I am entitled to the grace of God. The Lord will also endow the soul eventually with God-like felicity. However the soul can never become God. In other words, Pasu is ever Pasu. It is Pati who is Pasupati. And Paasam shall always be Paasam.

Even though there are a few books in English on Saiva Siddhantam, none of these exclusively deals with the three categories. A manual outlining the Tripadaartha was therefore felt to be a desideratum by His Holiness the 26th Pontiff of Dharmapura Adhinam.

The *sankalpa* of His Holiness is twin-born with the power of self-implementation. Here we have the Vade-mecum before us. This will also serve as a useful proem to volumes one and two of Saiva Siddhantam published respectively by Dharmapura Adhinam and its International Institute of Saiva Siddhanta Research.

As commanded by His Holiness a brief chapter on the Thirtysix Tattvas is also included in this booklet. This little work is a manual. Its aim is to enkindle an interest in Saiva Siddhantam. The basic concepts are briefly and (to the extent possible) lucidly explained here. For greater details, the seeker should look into the texts, the translations and the commentaries.

We are beholden to M/S. Gemini Printers, Thanjavur for their neat and prompt execution.

The grace of His Holiness, as ever, stood by us and made it possible for us to indite this work in hardly three days. We are for ever indebted to the hallowed feet of His Holiness.

Thanjavur
25—11—1988.

Sekkizhaar Adi-p-Podi
T. N. Ramachandran.

PATI

The God of Saiva Siddhantam is Rudra Siva. The Vedic seers perhaps conceived Godhead to be manifested within the cosmos in multivalent terms: both simple and manifold, both personal and transpersonal. According to Sri Aurobindo, while the Vedic bards applied this principle of multifoliate denomination to all the gods in the pantheon to some degree, they developed it in a most elaborate as well as intricate fashion in the case of Rudra. As Bruce Long observes: "Rudra is the multiform deity par excellence."[1]

The Satarudriya-Stotra of the Vajasaneyi - samhita, is an upanishad sui generis. Of all the portions of the scripture this is the most misconstrued. The key to its true hermeneutics is, in our opinion, held by the Saiva Siddhantin only.

Whereas other religions lay their accent on the creativity of God, Saiva Siddhantam emphasises His destructivity -- the act of resolution, the grand absorption. The God of Saiva Siddhantam is hailed as "*Odungki*" — the Terminator, and "*Antam*" — the End(er).

"A cause" says Dr. K. Sivaraman, "becomes intelligible when viewed as that in which the effect terminates.'[2] Dissolution is therefore the greatest of cosmic operations. It is Dissolution which includes and even transcends Creation and Sustenance. St. Sekkizhaar refers to it as "Alavilaa alavu (maki)"[3] —the endless end. So the God of Dissolution alone is the true God. Siva is known as the Universal Destroyer (Sarva-samhaara-kartaa). It is He who abides for ever which is why the Tevaaram calls Him: "*Antamum aatiyum aakiya Annal*"[4] (The merciful Lord who is End and Beginning).

Saiva Siddhantam accepts a triad of means for testing the validity of facts, they being perception, verbal (scriptural or scripture-like) testimony and inference. Opinions are invariably tested by logic and experiment (experience). Immediate luminousness – in short-philosophical reasonableness and moral helpfulness are the only available criteria.

"The cosmos must needs have a Creator" (Giver/Bestower/Evolver) *tarupavan oruvan ventum*, affirms the Sivagnaans Siddhyaar.[5] One may ask: "why?" The answer is as follows:

"The cosmos identifiable (denotable) as 'he, she and it' comes into being, stays and perishes. Therefore." The message is that the cosmos is inanimate and cannot come into existence by or of itself. Its manifestation is achieved by God

The next question that arises is: "What may the nature of the Creator be?" The Tamil Aagama says: "He is ever-free; His form is of Gnosis; He is the beginningless beginning and the endless end,"[6]

When all is said and done, the test for the existence of God is one's subjective experience. The seeker of God has to be an evolved person. Revelation but sows, the idea of God's reality in a person's mind. The realisation is to be achieved by the individual concerned. Once this is realised, it cannot be argued out of existence. The soul-felt proclamation of St. Appar is the last word on this question. "How can

I" asked St. Appar, "negate Him as false who burst into the mandala of my intellect and thither abides?" (*En punti vattatthitai-p-pukku ninraanaiyum poi enpano*)?[7]

In the Sastras, God is compared to a potter Even as a potter evolves many a bowl and chatty from clay, it is said, that God causes the cosmos to manifest from maya—the causa materialis of the cosmos. This dictum is objected to on the ground of non availability of space for God wherein to abide for purposes of creation. This objection is of some importance. according to Dr. V A. Devasenapathi.[8]

It is good to remember that it is God who is the ground of cosmos and not vice versa. Everything abides in Him who is self-existence. Neither does He create with the help of His hands or other limbs. God's creation is not to be likened to any other creation. St. Meikantaar says: "Because God, Himself unchanging like Time, produces the world without act of production, and similarly maintains and destroys it, He is transcendent (not bound), even as the mind, or one who remembers, when awake, things dreamed."[9] In this context one will do well to recall the words of William Wordsworth which run thus: "Whose kingdom is, where time and space are not."

The explanation offered by the Siddhiyaar is as follows: "It is Time that projects, sustains and destroys all the seven worlds. Now tell me: 'What is the ground (basis) of Time? Even so, may you conceive of God's creativity" (*Kaalame pola-k-kol nee, nilai seyal Kadavut-Kanne*).[10]

Many may not be able to comprehend, much less, accept this analogy. However persevering reflection will, in the end, crown the student with lucid understanding. The Siddhiyaar furnishes another analogy also. One toils to memorise a passage. Once it is got by rote, one can unleash it effortlessly whenever one so desires. It will come out so naturally, so effortlessly that it will cause no strain whatever, to the reciter. He will remain utterly unaffected by his act of recalling and recitation. The Creation of God is also done with such facile valiancy.

This again can be explained in the following way:

"*God* is Boundless *Be-ing,* the very basis of all things. Whether the thing be animal, vegetable, or mineral; solid, liquid, or gas; matter, mind or spirit, wheresoever found, on earth or elsewhere; each of these things must have for its base the *Be-ing* called God. It would be wrong to say God has be-ing, for then God would be something which possesses be-ing as a quality or a quantity. That is not so. God is Fundamental Be-ing, the Eternal Substrate of all things. This Be-ing is without the limitations of a body. It is unconditioned by quality or quantity — though from It have come all qualities and quantities.

"Be-ing, unconditioned, is the *base* of everything— not in the sense that it is the lowest layer upon which all things stand, but as the very core and centre of everything that is conditioned.

"Unconditioned or Infinite Be-ing, upon which all that is perceivable by thought or the senses is raised — upon which the whole universe of mind and matter is built — is the Godhead ...

"The Godhead knows all through Be-ing ... Boundless Be-ing is quick with knowledge all through itself. In Its case *to be* is *to know*—*to know* is *to be*. Being and knowing are one in the Godhead. It is also quiescent, blissful or peaceful, though everything else that lives and moves in it may be agitated or suffer the contrasts of joy and sorrow. The Godhead then is That which *Is*, *Knows* and is *Peaceful*. The Indian Sages denote It by the term "Sacchidananda"—composed of Sat, the Fundamentally Existent ; Chit, the Knowing; and Ananda, the Blissful or Peaceful.

"In this Infinite Be-ing, which knows and is peaceful, inheres *Power* or *Ability*. God is able enough to do all things. There is nothing that God can not. When Power issues forth from Be-ing, It differentiates Itself as *Forces* of different kinds, and evolution then commences." [11]

Dissolution is not truly the end of the world-process. In God's time re-evolution takes place. Why should God re-evolve the world once it is dissolved? A wondrous answer is given by Saiva Siddhantam.

The goal of life is *moksha*, deliverance which is blissful release. This is not possible so long as the evil effect of Aanava mala—the defect for ever found together with the soul-,remains unnullified. To this end several opportunities (births and deaths) are offered to the embodiments of souls. Yet even after a very long period of existence in various forms, the goal is not achieved, and what is more, the souls are in a state of utter fatigue and exhaustion. They can no longer endure any further strain. They need rest. This much-needed rest is offered by Dissolution.[12] When re-evolution takes place, the souls can thereafter exercise themselves with renewed vigour and eventually gain salvation.

God's plan of salvation involves a fivefold activity, namely, evolution, sustenance, resolution, obscuration and bestowal of Grace. This is the *pancha-kritya* which is for ever performed by the Pati. Each one of these is basically an act of grace, and is a necessary link in the process of liberation. The Dance of God symbolises this pentad.

Does God have a form or not? The answer is: "He has a form; He has no form; He also has a formless form." St. Umapati says:

> " .... invisible
> He is formless who hath a form as well
> And a formless form too, and none of these."[13]

The concept of formless form is peculiar to Saiva Siddhantam. The Siva-linga symbolises the formless form of the Pati. St. Sekkizhaar affirms:

> "For the unseen formlessness and the seen form
> The source and symbol is Siva-linga"
> (Kaanaatha aruvinukkum uruvinukkum
> Kaaranamaai ... nikazh Kuriyaam Siva-lingam).[14]

Unlike mortals, Pati—the Lord, assumes any form He likes. His form is that of His Grace. His form is not wrought of Maya—the material cause of the cosmos. His form is His Energy (Power) called Satthi (Skt. Sakti). St. Umapati in his "Tiruvarutpayan" says;

"Grace—Satthi's own true nature—She doth grant
Unto the souls sempiternal: Our Lord
From Her is inseparate for ever."

The Pati's form of Ammai-Appar (Ardhanaariswara) represents the ineluctable inseparability of the Lord and His Consort. This indeed is the "Mother cum Father" aspect of the God of Saiva Siddhantam. What indeed is Divinity but Authority married to Mercy ? This ethereal form of the Lord is His immemorially ancient form (*thonmai-k-kolam*).

The Pati is not to be likened to any known ens. St. Arulnandi says: 'My father is not of the entities of the world which bind and unbind. He is without beginning or end. He is immeasurable (beyond or above epistemology). How then can you say: "He is such, or, it is not possible for Him to assume such and such form?" Words as these, we can rightly characterise as 'addle'. The Pati is truly a Stillness beyond the realm of Thought, untouched by the onslaught of words. For the salvation of mankind, God at Rest manifests as God 'in Power or Motion and performs His fivefold activity. Inscrutable are His ways and there is no question of defining Godhead. St. Appar says:

"The Lord who is concorporate with His Consort
Whose eyes are tinct with collyrium,
Abides in the Crematorium at Kaanchi;
All matted is His hair; He is blemishless;
He has no equal; He is not of the human species;
He belongs to no single town;

Thus is He ; even thus is His form and hue.
If He be not beheld with the eye of His Grace
Who can paint Him either this way or that?
His Godhead is ineffable.''[16]

A man can have only that form with which he is endowed. His power as well as intelligence is limited. He is a finite entity. He is again subject to likes and dislikes. His apparatus is therefore defective. On the contrary, God is infinite, omniscient and so on. He is above likes and dislikes. From out of His boundless grace He can assume any form at will.[16]

It may be asked : "Why should Pati assume a form at all?" The answer is as follows : Revelation must take place for the good of mankind. The gods themselves will have to be indoctrinated. The line of Preceptors has to be inaugurated. Hence the assumption of form or forms by the Pati. God is therefore the Paraclete. Saiva Siddhantam holds that the Guru known as Siva-Guru is equal to Siva Himself. There are three classes of souls and all the three are enlightened only by the Pati. To us Sa-kalas suffering from all the three mala-s, He appears in a human form at the opportune hour and grants 'diksha' (initiation). Thus is the Word made flesh. However, 'flesh' here is not the same as animal flesh.

The content of the Lord's form is sheer grace. His limbs, organs and everything are of grace. His assumption of form is not for His benefit. He lacks nothing. He takes a form for the good of the souls. In such forms He seems to come nearer our ken of comprehension. However, in truth, He is beyond the pale of our comprehension (*Achinthan anre*).[17]

The Pati is not to be identified with any one of the Trinity. He is beyond the Trinity. The Tiru-k-Kalitruppatiyaar describes Him as the '*Appuratthaar*'—the One who is the Beyond. He is the body and the soul of the cosmos and at the same time He is beyond it,[18] even as He is the Trinity, and the One beyond the Trinity [19] This concept needs a word of explanation. The Scriptures call Him the Trinity and in the same breath affirm that He is beyond the pale of the Trinity. By reason of His immense grace He stands as the Trinity. This state is designated as " Sambu Paksha" by the Aagamas. Here, the One is the Three. St. Appar hails the "Sambu Paksha" thus: Behold Him—the Three! "[20] (*Moovan Kaan*). The word (Moovan) is St. Appar's coinage. Moovar is the word which is more correct, both grammatically and numerically. However St. Appar coins the word: "Moovan", which begins as a plural and ends as a singular. This singular word explains the "Sambu Paksha" in a nut-shell. "*Anu Paksha*" is the state where He animates the Three who have attained to their respective offices by reason of their rare and sustained tapas (askesis). Ordinary souls (anu) get elevated to this high beatitude thanks to their loving and devoted austerities, approved by Him. Here, the Three can never comprehend the true nature of the Pati. St. Manicakavachakar says: " Even the Three canst not know Him. Who else can ?" (*Moovarum arikilaar, yaavar matrarivaar* ?)[21] He is Ammai-Appar, the Mother-Father, the Deity par excellence.[22]

The Pati is the conferror of experience to the souls which they badly need. He is the Yogi who is the way unto the practitioners of yoga. He is the One with the Terrific Form which does away with Karma.

Such indeed are His forms.[23] They are conflicting, confounding and utterly bamboozling. However we should remember that all such forms are assumed for the sole purpose of conferring grace. He is a Destroyer, yes, of the evil.[24]

The Lord is endowed with a third eye. It is vertically situate in His forehead. This is the source of all light. It is the light that lights the sun and the moon. It is called the Gnaana Netram (Eye of Gnosis). Once in a love-sport the Consort of Siva closed the eyes of the Lord. The whole universe was forthwith blanketed by a total darkness. It was then Lord Siva opened His third eye and bathed the entire cosmos in benevolent light. It is Siva's light we witness everywhere, from the tiniest spark to the immeasurably immense blaze.

The Puraanas affirm that Manmatha was reduced to cinders by the sparks that bespattered from the third eye of Siva. Manmatha is "Kaamam" personified. Kaamam is Karma, desire, attachment. Karma will stand gutted by the flame of Wisdom. And Wisdom is a gift of Siva.

The Scriptures hail Him as a thief (*Kalvan*), as a thievish concealer (*choran*). He is the One to whom all our recondite thievery is luminously known. The false and the fictitious. the furtive and the fraudulent, the sneaky and the surreptitious can never hide anything from Him. The clandestine thoughts of the deceitful, their very heart and the secret thoughts thither perdu, are an open book to Him (*Kallamai Kallatthullaar Karutthumai arutthamaki*).[26] The Nenjn Vidu Thoothu says "...... unto the false He is

The false One fictitious." The Lord is truly the debunker of the mental fabric of spurious non-thought woven from irrationality and illogicality. The dark unfathomed caves of mind hide nothing from His all-seeing vision. All forms of good and bad are known to the omniform Lord. The Lord assumes a myriad merciful forms to do away with the false forms of the souls (*Nantham* karumeni *kazhikka vantha Karunai)*.[27]

Our Lord is concorporate with His Consort called Sakti. He is inseparate from Her (*Binnamillan engal Piraan*)[28]. His Sakti is but one. Her manifestations are multitudinous. Truly speaking Sakti is Wisdom which is seraphically free (*thataiyilaa gnaanam*). This unitary gnaanam is three fold. It wills, intelligizes and activates. It is by will, intelligence and action, the soul gains its manumission. It is for the upliftment of the souls the Lord's Sakti functions. It is the Mother for whom each soul is a bambino.

As pure knowledge He is Sivan; as pure Action He is Sakti. He is Sadasiva when Knowledge and Action weigh equal. If Knowledge be preponderant He is Maheswara; if Action be preponderant He is Suddha Vidhya (Vidhyeswara). Rudra causes Absorption (laya), Experience (boga) and Agency (adhikaara), and governs the concerned spheres.[29] This pentad, id est, the loci of the fivefold manifestations of the Lord are reckoned as the Siva tattwas, namely: "Siva, Sakti Saadaakya, Maheswara and Suddha Vidhya." These five principles are the self-luminous Form of the Lord. They are aeviternal. The order of manifestation is not a Time-bound sequence. Since Time as an evolute is to manifest later on, the manifestation spoken of here is Knowledge and Action oriented and is timeless.[30] The Lord who is immutable assumes these forms. More importantly, these forms are of His Sakti. The Lord and His Sakti are like substance and attribute.[31]

Crystal, it is well known, takes on the hue of object which is nearby. It is truly colourless. Even so the Lord takes on the form manifested by His Sakti. Sakti is the medium for Siva's appearance.

In truth Siva has neither form nor formlessness (*Sivan aru uruvumallan*). He is neither wise nor otherwise (*chitthinotu achitthumallan*). Creation and other activites are not wrought by Him (*bava muthal tozhilkal pannituvaanumallan*;. He performs not tapas; neither does He undergo yoga or boga (*tavam muthal yogabogam tharippavan allan*', He appears to assume and dis-assume these forms (*Thane ivalpera iyainthum onrum iyainthitaa iyalpinaane*).

> In fine: "Quis coelum possit nisi coeli munera nosse?
> Et reperire deum nisi qui pars ipse deorum est?"[32]
> "Who can know heaven save by the gifts of heaven,
> Or search out God save as part of God?"

NOTES

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3. Tillaivaazh Antanar Puraanam, St. 1, In the Periya Puraanam of St. Sekkizhaar.
4. Tirugnaanasambandhar's, Tevaram, Tiruvetkalam, St. 1.
5. Siva-gnaana-siddhyaar, Sutra 1, St. 1.
6. Ibid. Vide sutra 1 : Stanzas 1 and 41,
7. St. Appar's Tevaaram, Thiruvaiyaaru (Tiruviruttham) St. 1.
8. Saiva Siddhanta by Dr. V. A. Devasenapathi, Madras University.
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11. An Eastern Exposition Of The Gospel Of Jesus According to St. John By Sri Paranandа, 1902, pp. 9 and 10.
12. Sivagnaana Siddhyar, Sutra 1, St. 37.
13. Nenjuvidu Thoothu by St. Umapati, Tr. T. N. Ramachandran.
14. Saakkiya Naayanaar Puraanam. St. 8, In the Periya Puraanam by St. Sekkizhaar.
15. St. Appar's Tevaaram, 6-97–10.
16. Sivagnaana Siddhyaar, Sutra 1, St. 40.
17. Ibid., St. 47.
18. Ibid., St. 48.
19. Ibid., St. 49.
20. The Tevaaram, 6-85-4.
21. The Tiru-p-Palliezhucchi, St. 8.
22. Sivagnaana Siddhyaar, Sutra 1, St. 49.
23. Ibid., St. 50.
24. Ibid., St. 51.
25. Ibid., St. 52.
26. Appar Tevaaram, Tiruaappaadi.
27. Sivagnaana Siddhyaar, Sutra 1, St. 55.
28. The Tiruvarutpayan, St. 2.
29. Sivagnaana Siddhiyaar, Sutra 1, St. 65.
30. Ibid., St. 66.
31. Ibid., St. 67.
32. Majilius, Astronomica.

PASU (Uyir : Soul)

"Saar Mayai Nee Allai ; Tarparamum Allai ; Tani."

Sivagnaana Bhotham III, 1.

The propounders of Saiva Siddhantam have taken extreme care and have undergone extreme strain, to define with exquisite exactitude, the word 'Pasu'. Pasu (Skt. Animal) means soul. Its other names are 'Aanma', 'Ullam', 'Purushan'. 'Anu', 'Jivan', '*Uyir*', 'Koo'than' etc. Of these several words, the most common in use is *Uyir*. Max Muller is all admiration for this word. He says : 'In an able article on the study of Tamil, lately published in the Madras Christian College Magazine, Dec. 1890, p. 15, the Rev. Mackenzie Cobban informs us that UYIR is the Tamil word for *life*, and that where in English we should use the word soul, the Tamil man would use uyir. This uyir comes from a verb u-thu, which means to blow, or from u-yi, which means to breathe, and to exist. As, too, in Sanskrit, meant to breathe, though as a verb it means simply *to be, as-mi*, I am. But u-yir means more than breath and life. It means the soul. Another curious name for soul is 'Koothan', and this means a dancer, or a leaper, thus recalling the Greak θυμο∫, which originally meant shaker or shaking or commotion, and the Gothic *Saivala*, soul, which likewise seems to have had the original meaning of violent movement..."[1]

"By saying that it is not (ilathu enralin) it is (ulathu)." Thus argues the Sivagnaana Botham.[2] The language used here is palpably strange and looks very much opposed to usus loquendi. The valiancy of

Meikanta-Deva in refuting the opponent in his own, and by his own, premises is fraught with a rare wonder of splendour. It is the philosophical atheist (Sunya Vaadin) who catches the Tartar. When he affirms: "There is no soul", he is countered by Meikanta-Deva thus: "Know that it is your soul which says that there is no soul." Demonstration of stultification cannot be better enacted. "When ... ... the Sunyavaadin says, 'No' to the proposition which says that the soul exists, he does so by virtue of the soul itself. In other words, a soul is needed in order to deny the soul." [3]

The other arguments supporting the existence of soul, now follow A person normally says: "This is my body" (enathu utal). This argument is the common stock of Saiva Siddhantam as well as Sankara Vedantam. Dr. T. M. P. Mahadevan says: "The Philosophy of Sri Ramana which is the same as that of Advaita Vedanta, has for its aim Self-realisation. The central path taught in this philosophy is the inquiry into the nature of Self, the content of the notion of 'I'. Ordinarily the sphere of 'I' varies and covers a multiplicity of factors. But these factors are not really the 'I'. For instance we speak of the physical body as 'I'; we say: 'I am fat', 'I am lean' etc. It will not take long to discover that this is a wrong usage. The body itself cannot say 'I', for it its inert. Even the most ignorant man understands the implication of the expression 'my body'. It is not easy, however, to resolve the mistaken indentity of the 'I' with egoity (ahankara). That is because the inquiring mind is the ego, and in order to remove the wrong identification it has to pass a sentence of death, as it were, on itself

This is by no means a simple thing. The offering of the ego in the fire of wisdom is the greatest form of sacrifice."[4]

It is also thus the Dhekaatmavaadin (one who equates the body with the soul) is refuted. Usage of speech indicates that the 'I' and the body which this 'I' inhabits are two separate and distinct entities. Both Siddhantam and Vedantam refer to the 'I'-entity as the soul.

A third rival to the Siddhantin, in this context is the Indriyaatmavaadin who maintains that the pentad of sense-organs (gnaanendriya-s) is the soul. His main point is that it is the quintuplet of sense instruments which know the five sensations constitutive of knowledge. This Indriyaatmavaadin is hoist with his own petard. If what he asserts is the truth, then each indriya (sense-organ) should be familiar with the sensation of every other indriya. However it is not so. The eye can only see, but not hear, smell or taste. Neither can it perceive the sensation of touch. Similar limitation holds good for other sense-organs also. It therefore follows that there must be something else which knows all the sensations severally and collectively. That something indeed is the soul. [5]

It is at this stage the Sukshmadhekaatmavadin, for whom the subtle body is the soul, enters the lists. Before we proceed to explain the standpoint of the Siddhantin, we shall tarry here briefly, to consider the points which are common to the Siddhantin as well as the Sukshmadhekaatmavaadin. (i) Both agree that the gross body encases the sukshma body. (ii) At death the sukshma body quits the sthula (gross) body. (iii) One and the same sukshma body persits during all transmigrations. (iv) It is the sukshma body which is active during the dream-state (svapna avasta).

The Siddhantin admits that the dream-incidents are cognised by the soul through the instrumentality of the sukshma body; indeed it is the sukshma body which cognises in the dream-state.[6] However the cogniser in the dream-state is not the same as the cogniser in the wakeful state. In the wakeful state, that is during the resumption of wakeful state from that of the dream-state, the sukshma body becomes functus officio. In this state it is the soul which recollects the dream-incidents and the recollection is invariably defective, imperfect and staccato. It is even so because consistency is not the characteristic of the soul's comprehension. It is variable. This is explained by the fact that the soul gets attached to and detached from the various tattvas according to the circumstances. In this respect it is unlike the sukshma body. If the sukshma body were the cogniser in the wakeful state too, there would not be that derailment from comprehension which was experienced during the dream-state.[7] The imperfect cogniser in this state is the soul and not the sukshma body.

In the wakeful state the sense-organs function. In the dream - state they do not function. Here the sukshma body[8] wrought of the five tanmatras, namely, sound, touch, form, taste and smell as well as manas, buddhi and ahangkaaram, plays its role. In the wakeful state the soul is associated with the gross body and in the dream-state with the sukshma body. In either case it is different from body whether sthula or sukshma.

At this stage the Praanaatmavaadin who identifies the principle of respiration with the soul, comes to the fore to challenge the Siddhantin. This contestant is silenced by the following argument. Maybe man has to breathe even during slumber. That does not mean that the Vital Air is the soul. If this and the soul are one and the same, one should be able to do the same things alike during sleep and wakefulness. During sleep the senses are quiescent and the body is not active. The soul must needs therefore be different from this process (principle) of breathing.

The war is not yet over. Two more battles are in the offing. "Lo and behold! The sole Reality is the Supreme Intelligence. It is Brahman which is the soul." Thus, even thus, is sounded the challenge. The challenger is the stalwart of the field, the Vignaanaatmavaadin. The Siddhantin who encounters him, counters him thus. "Is the all-knowing Brahman the aatma? Is He the pasu? No, He is Pasupati, not pasu. Well, is the Lord in need of a teacher? Verily, He is the Paraclete. But the poor soul, mind you, is the one that requires to be taught. Not mere teaching, but regular inculcation. The pasu in its kevalaavasta (pristine unbodied state) is linked with Aanavamalam, and knows nothing. In its second stage, namely, sakalaavasta (embodied state), it is capable of knowing, but not at all intuitively. It learns if taught. In the third and final suddhaavasta (the state of blissful Release) it is attached to the Pati by whose Grace it becomes near-omniscient. Pasu for ever depends upon Pati. How can you equate Pasu with Pati? "

Pasu is always pasu, whether fettered or freed.

The field is now (almost) clear but for the presence of a solitary contestant, the Samukavaadin. His contention can be summed up thus. "The sense-organs, the body-sthula or sukshma, Vital Air: these individually cannot constitue the soul." Their aggregate is indeed the soul." If this dictum is analysed, we can find out that the aggregate is the combination of the thirty-six tattvas which are the evolutes of Maya. Obviously the soul is different from the tattvas which are *jada* (insentient). These combine to provide the locus for the soul. Truly speaking, the body is the tabernacle of the soul. It is a sort of mechanical contraption which will serve as a habitat for the soul (Maaya Iyanthira Tanuvinul Aanma). The entity that abides in the body is the soul. The body's function is to aid and assist the soul. The eye sees with the help of the lighted lamp; however it is different from the lamp. Even so, the soul which functions with the help of the body is different from the body.

Neither is the soul, one of the antahkaranas (inner sensorium). It is ineluctably interwined with the Sahaja Mala (Aanava Mala).[10] On account of this nexus it is without knowledge. Its association with the inner faculties (of Cittha, Manas, Buddhi and Ahankaara) is very like that of the sovereign with his ministers. The pasu undergoes five states.[11]

The inner sensorium comprises the cittha, manas, buddhi and ahankaara. Cittha is that faculty which senses the mere existence of a thing. The faculty called manas scrutinises the thing but is in doubt about its true characteristic or nature. Manas is the doubting faculty. Buddhi is that which decides correctly. It is that which resolves the doubt. Once this judgement is passed, the faculty which proceeds to act on the finding, is called ahankaara. All these four are called the antahkaranas. "These four follow each other in quick succession, as wave follows wave, until, the fact that 'I know' lies upon the shore of consciousness" [12] and the pasu is readied for action.

The close association of the antahkarana-s with the soul has misled many into thinking that these constitute the soul. These are only channels through which soul gains knowledge even as the eye gains vision through lens. In other words, the antahkarana-s are the ministers and the soul is the monarch. The antahkarana-s are above the sense-organs but below the soul. John Piet aptly puts it : "The soul is the director ; the antahkarana-s the managers ; and the five organs of sense, the clerks. The clerks gather sense-impressions from the phenomenal world and present them to the managers, who, in turn, present them to the soul in digested and conclusive form."[13]

The king has ministers as well as his retinue. However important the roles be that these play, these are not the King. They are his subordinates. When the king goes out in a royal procession with his ministers and others of his retinue and eventually returns, each one of these stops at his appointed place and the king alone goes into his innermost apartment in the palace. Even so, the self (soul) disengages itself from its different senses, leaves behind the vital air as a guard and withdraws into its inner sanctuary, and in this manner undergoes the five *avastas* [14]

The five avastas of the soul are (1) jaagra (the wakeful state), (2) svapna (the dream state), (3) sushupti (the state of dreamless and deep sleep), (4) Turiya (the fourth state) and (5) Turiyaatita (the state that is beyond the fourth). Their respective realms of activity are roughly the forehead, the throat, the heart, the navel and the podex. The tattvas which are active in these realms are respectively 35, 25, 3, 2 and 0 in number. The result is twyfold activity, one of pushing down and causing repetetive births and deaths and the other of uplifting, elevating and sublimating and thus annulling transmigration for ever. [15]

Sustained introspection will reveal the fact that the self is commuting from one state to another and the process is ceaseless. When the self slips into the fifth state i. e., into the region of mulaadhaara (podex) it rarely emerges out of it, and, sooner, or later life ebbs away.

Souls are infinite in number, that is, numberless. Saiva Siddhantam affirms that all the souls are entitled to Mukti. It is for this the Lord-Dancer is dancing non-stop. This Dance is the *Panchakritya* of the Lord enacted for the gradual development and progress of the soul which should eventually attain Release (Mukti). Since souls are numberless the Dance of the Lord is also unending.

Saiva Siddhantam is opposed to Vedantam which is Ekaanmavaada. The opposition is on valid grounds.

If there is only one Soul and that Soul is Brahman, the multiplicity of souls encountered in everyday experience can never be explained. Again, experience differs from man to man. So, souls are multiple, and Siddhantam says they are numberless.

Who can ever count the days of the past, or those of the future? Aren't they numberless? Even so are the souls. St. Umapati says:

"The number of souls freed and to be freed
Is like unto days passed and days to come."
(The Tiruvarutpayan, st. 1)

The soul is marked by a taint called mala. There are souls which suffer from all the three malas, souls of two malas and souls of one mala only. But every soul suffers from Aanava mala.

St. Umapati says:
"Of souls there are those of triple mala
And those exempt from one or two of these"
"All the three types are subject to Moola-Mala"
says the Tiruvarutpayan.

Souls suffering from Aanava mala only are called *Vignaanakalas* and their bodies are *Vaindhavya* (of Vindu=Suddha Maya). These are subject to only one birth. They intuitively apprehend God and get released. These inhabit the world of Suddha Maya.

Pralayaakalas are those of two malas. These inhabit the world of Suddha-Asuddha (Misra) Maya. These are subject to more than one birth. Eventually Siva appears before the Pralayaakala with His three eyes, blue-throat, eight shoulders etc., and grants blissful release.

The Sakalas are those who are tainted with the three malas. Even Brahma and Vishnu are Sakalas. How Sakalas attain Mukti will be related in the appropriate place.

The fourteen Meikanta Sastras are intended to help the more evolved among the Sakalas. It is Sakalas who operate in the phenomenal world. When we refer to the word 'soul', we mean only the Sakala normally. He is imperfect, ignorant and prone to sin. Yet he is entitied to Mukti.

The knowledge of soul is limited and undependable. Asks St. Umapati :

"What in waking state is experienced
In dream becomes higgledy—piggledy ;
Of what avail is the intellect then?"

It is our common experience that things which we witness in our waking hours are often times reproduced with strange perversions in our sleep. Knowledge subject to such vicissitudes can only be pseudo.

The soul cannot claim to have infallible knowledge. Truly speaking its consciousness is not sui generis. The soul heavily leans on its instruments of knowledge (sense-organs) for purposes of comprehension. Divorced from these the soul will be utterly helpless. So, to attribute 'knowledge' to soul will be tantamount to a risible mistake. St. Umapati's derision is therefore fraught with meaning. He says:

"The knowing faculty which knows not but for
The conjunction of sense-instruments
Is called the 'intelligence' ! How aptly named ! "

Again sense-organs by themselves are of no use. We should not forget the Primal Source which activises the soul and its organs. Of what avail is light from the sun or the moon or the lamp, if the eye is blind. Of what avail are the sense-organs to the soul if it lacks the capacity of perception ?

Says St. Umapati :

"Of what avail are light, darkness and world
If wide-open eyes do lack clarity ? "

It is therefore clear that the soul is not pure knowledge. Neither is it total ignorance. In other words the soul is neither *Sat* nor *Asat*. Saiva Siddhanta says, it is Sat-Asat. The soul is what it is attached to (saarnthathan vannam).

Of the three viz., Pati ; Pasu and Paasam it is Pasu which is in need of Mukti. Pati is Perfect Perfection and is in need of nothing. Paasam is jada (inert) and achit (inconscient). Nothing can improve its lot. It is the imperfect pasu which needs help to perfect itself. Again it is pasu which cognises both Pati and Paasam. The Tiruvarutpayan says: Satthu asatthai saaraathu (the Real need not perceive the unreal). Asatthu ariyaathu (the Unreal cannot perceive the Real) ;

Uyttbal sathasatthaam uyir (Soul, which is Sat - Asat (Sathasath) being knit to both, knows both).

The word 'Sat-Asat' does not mean that it is part Sat and part Asat. It only indicates that the soul partakes of Sat when it is with Sat and partakes of Asat when with Asat.

The eye, the crystal and the ether are dark when no light is shed on them, but kindle into brightness when irradiated from without. Even so is the soul. It is intelligent or unintelligent according as divine irradiation is given or withheld. In darkness the soul is dark (irulil irulaaki) and in light it is of light (oliyil oliyaaki). The soul is an *intermediate* between pure intellect and insensible matter. Yet it will, with disciplined will, attain the exalted entelechy.

The description of the soul as Sat-Asat—a significant contribution of Saiva Siddhantam —, sizes up the traits of the soul in a nut shell. Its constant association with Asat should never be lost sight of. In fact it is housed in a contraption of Maya mala. Its organs — inner and outer —, are all of Maya. Again its nexus with crinkum-crankum Aanava mala is beginningless. So it is, the soul is unaware of the abundantly salvific and the multitudinously munificent grace of the Lord. This plight is aptly illustrated by st. Umapati thus :

> "Unto the owl darkness dense is sun-light ;
> God's own light to the Aanava-ridden is murk".

This then accounts for the innumerable fardels repeatedly borne by the soul. And the progress of the soul is painfully tardy. Yet is it certain to gain the blissful release.

The multivoiced Aagamas affirm that the souls are to be differentiated in the following way. The souls are in the *Kevala* state or *sakala* state or *suddha* state. The soul in the Kevala (nascent) state is bodiless. Yet is it entwined with Aanava mala which totally suppresses the intelligence of the soul. The soul in this plight is, in the words of St. Taayumaanavar, like an eyeless babe that languishes in a dark dungeon with none to succour it. It is to save the soul from this well-nigh irredeemable plight, the Pati links it with the other two malas viz., Maya and Kanma. This act of the Lord is likened to that of the washerman who removes dirt with fuller's earth.[16]

When the link with Maya and Kanma is established, the soul is promoted to the second state called Sakala Indeed Maya provides the phenomenal world, bodies, inner and outer organs and experience-levels The Sakala state marks the tug—of—war between Aanava mala on the one end, and Maya and Kanma at the other end. Knowledge born of Maya though weak, and experience born of Kanma help the soul in its struggle against the doings of Aanava mala. However soul gets defeated time and time again. Eventually when the soul by experience, hard as well as bitter, learns that the worth of Maya as well as Kanma is but little and becomes soley dependent upon the grace of God, it becomes divinely indifferent to the performance of deeds, good or bad. It sheds its attachment and stands denuded of action. This does not mean that the soul has become totally immobile or absolutely idle. It does deeds but the deeds are done with total detachment. In this state 'doership' does not attach to the doer. This state is callee *iru—vinai—oppu* (balancing of deeds).

This does not mean that the effect of the good deeds cancels the effect of the bad deeds. It is a state of deedlessness. The soul is not the doer, it is the Lord who is the Doer. The soul is a puppet and the puppeteer is the Pati.

In the wake of iru—vinai—oppu is manifested *Mala—paripaaka*. Mala is Aanava mala. This is now ripe for removal. The removal is done by God's own power (Sakti). Towards this end, the soul experiences *Satthi-nipaatha* (descent of Grace). The advent of Guru is Sathi-nipaatha. Guru is Siva—Guru. He by diksha cleanses the soul. The *sanchita* of the soul thus gets gutted. No *aagaamiya* will enure for the soul henceforth. However the soul will have to undergo its *praarabdha*. The undergoing of praarabdha for the liberated soul is but a child's play.

With the three malas quelled and conquered, the soul enters the third and final stage. The soul is now a jivan-mukta (one who is liberated while yet alive). The jivan mukta has his being in the Pati. He is now free from danger. Yet the shadow of danger may fall on him in the initial stage, off and on. Though the malas have been quelled, their *vasana* (scent) lingers. He will have to guard himself from this stench by chanting the Panchaakshara as ordained by his Guru at the time of Diksha. Eternal vigilance is the price of Liberty. This chanting of the pentad of the mystic letters should never be ignored. Meikandaar says: "Yini ivvidatthu Sri Panchaakkaratthai vithippadi uccharikka enrathu. Ivaanmaakkalukku gnaanam prakaasitthum agnaanatthai vembu thinra puzhu-p-pola nokkitrai nokki nirkumaathalin athu neekkutharku enak kolka'' (Now repeat the Five Letters after the manner prescribed. For although for these souls Knowledge has shone forth, they tend to turn to their former Ignorance, like a caterpillar which has fed on neem).[17]

Said Dag Hammarskjold : "On a really clean table cloth, the smallest speck of dirt annoys the eye. At high altitudes, a moment's self-indulgence may mean death."[18] So the freed soul has yet constant need of sleepless vigilance. It must chant and chant the enchanting Panchaakshara which will keep the soul proof against diversion and distraction.

The jivan-mukta who is in possession of the Panchaakshara is one who has reached the third and final stage called the 'Suddha' state. Whatever he does, are deeds which 'are God-prompted. Their consequences cannot bind him. His acts are like fried seeds. They cannot germinate. He companies with the devotees of the Lord. To him the insignia of Saivism are Siva Himself. He travels on life's common way in cheerful Godliness.

It can thus be seen that the Pasu's bondage has no beginning but has an end while the soul's sipirtual freedom has a definite beginning but no end.[19]

The jivan-mukta eventually sheds his body and is for ever oned with the sacred feet of Lord Siva in unending bliss.

"Life abiding in the tabernacle of flesh
Can sure attain its goal, the end of embodiment,
If it adores the golden feet of the Dancer
Who enacts the Dance—great and grand—,
In Tillai dight with mellifeorus gardens."[20]

NOTES

1. Anthropological Religion, A E S (1986), pp. 202—03.
2. Sutra III.
3. A Logical Presentation of The Saiva Siddhanta Philosophy, by John H. Piet (1952) p. 92.
4. Ramana Maharishi And His Philosophy Of Existence, Introduction, pp. 20—21.
5. Sivagnaana—Bodham, translation by Gordon—Matthews, (1948) p. 12.
6. Sivagnaana—Botha—ch—citrurai Vilakkam, (Tamil) by P. Mutthaiah Pillai (1918), p. 174.
7. Ibid.
8. Ibid., p. 173.
9. Sivagnaana Bodham, Sutra IV.
10. "... the impurity 'born together with' the soul ; otherwise called aanava, the principle of the soul's individuation, the term being formed from anu, atom, atomic smallness." Gordon-Matthews.

    Aanavamala can be described as the ancestral blindness of the soul.
11. Sivagnaana Bhotham, sutra IV.
12. John Piet, op. cited, p. 96. See also Sivagnaana Siddhiyaar. IV, 3.
13. John Piet, op. cited p. 97.
14. Siddhiyaar, IV, 32. Vide its translation by K. Sivaraman, (1949) Kasi Mutt Publication.
15. Ibid, st. 34.
16. Siddhanta Chathustayam, Tr. By T. N. Ramachandran, p. xii.
17. Translation by Gordon - Matthews.
18. Markings by Das Hammarskjold, Faber And Faber. P. 95.
19. V. V. Ramana Sastrin.
20. The Periya Puraanam of St. Sekkizhaar. Tr. by T. N. R.

PAASAM

"Patiyinai-p-pol Pasu Paasam anaati"
The Tirumantiram.

Etymologically *Paasam* means 'rope'. It is a fetter and is symbolic of bondage. Man is not born free, but fettered. It is his right to gain and possess for ever freedom.

Paasam is threefold. The three malas—Aanava Kanma and Maya—, constitute Paasam which is co-eternal with the Pati and the Pasu. Credit goes to Saiva Siddhantam for recognising the aeviternal existence of Paasam and assigning unto it the right place in the teleological schema. It is Paasam which keeps the Pasu away from the Pati. Its influence on the soul is almost limitless. The allure of Paasam is Satanic. The one and only person who is eternally free from it is the Pati.

Aanava Malam

Aanava mala is known by many names. This mala is called *Sahaja* (natural), moola (original), mala simpliciter, *irul* (darkness), and irut-paavai (the dame of darkness).[1]

The soul in its *Kevala* state is ineluctably intertwined with it. It looks as though that it is the coomy core of the soul. It blankets the soul with total darkness. This is the impurity for ever found together with the soul.

Aanava mala is not to be confused with Ahankaara (aangkaaram) which is egoity, haughty pride egobegotten. This is a mala, a blemish, an impurity. This is not the quality of the soul. "This is its denigrating defect. No soul is free from it. As verdigris is to copper, this mala is to the soul. Aanava mala is Avidhya (Nescience). It is beginningless. It is the ancestral blindness of the soul. "This anava mala is at the root of all evils."[2] This irul (murk) can be quelled only by arul (Grace). Even in the state of the soul's mukti, this malam is not done away with. Only its evil is done away with. Like a reformed criminal, it begins to help the soul enjoy its bliss.

St. Umapati says :

"The cruel round of ceaseless embodiment
Bliss and redeeming Help, are hid from the soul
By Aanava which revealeth not itself."[3]

The one cruel aspect of Aanava is that it does not reveal its presence which is why the souls are not alive to its existence and its evil machinations. In this sense it is much worse than the physical darkness which surely asserts its presence.

"Darkness makes all things dark and stands revealed
Though hiding and making them one with it."[3 A]

We know that darkness conceals things. However the concealment wrought by Aanava is not normally known to us. Aanava, the hoodwinking trickster, hides everything including itself. A known trouble can be quelled. A hidden one is seldom routed.

"Darkness which hides everything reveals herself;
This (Aanava) reveals neither of either."[4]

Truly this is a type of double jeopardy, a double darkness into the gin of which the hapless and helpless soul invariably gets caught.

Beginningless is the presence of Aanava mala. It is eternal and everlasting. It is intense darkness and its intensity is such that the unaided inner light of the soul is made ineffectual.

"Aanava from eternal past up till now
Abides oned with the inner light of soul."[5]

The fettered soul, even after repeated victimisations, is unconvinced of the evil of Aanava. It is like a cuckold, perhaps a wittol.

Says St. Umapati :
"Dame Darkness has a myriad paramours ;
Yet even her husband knows not her virtue.'"[6]

Virtue, in the context, means lack of virtue. The distich quoted above is the last word on the despicable and depraved nature of Aanava. A better (worse) debunking is well-nigh impossible.

In fine, this one single bawd is a seducer of a zillion souls. "Let us not waste any more words'' says St. Umapati and yet proceeds to state a few, as perhaps he is not yet convinced that he has dinned into the listener all about Aanava.

"Panmozhikalen ? Unarum paanmai theriyaatha.
Thanmai yirulaar thanthathu."
(Why waste many words? It is by Murk, the great
What ought to be known is in nescience steeped.)[7]

Our saint calls Aanava "Yirulaar" (Murk, the great). The honorary suffix 'aar' is added pejoratively. It expresses his utter contempt for this evil of evils.

Souls suffer on account of Aanava. This ingrained blemish of the soul is the endless producer of troubles and tribulations. As observed earlier this is but a blemish and not the quality of the soul. For, when this evil is done away with, the soul perishes not, but shines in resplendence.

> "Where Darkness is, suffering is; if it is
> Soul's nature, it is not to be removed;
> If removed by Grace, the soul should perish."[8]

So Aanava is the blemish and not the quality of the soul. Even as ingots are found covered by dross, the soul is enveloped by Aanava

It is to help the soul fight against Aanava, the evolutes of Maya are furnished to the soul.

> "Though Aanava breeds nescience, light (of Maya)
> Will (to some extent) remove it; if not
> Aanava will for ever dwell in the soul."[9]

On the nature of Paasam St. Umapati indited ten verses in his Tiruvarutpayan. Of these, nine deal with Aanava mala. From this we can infer, that authentic explicators of Saiva Siddhantam do their very best to make us realise the evil of Aanava as it is this Aanava which is the mightiest of the soul's adversaries.

Aanava is one only though its powers are multitudinous. Even as one single darkness hides all the eyes, Aanava covers with darkness all the souls.

Aanava's hold is skaken of by the soul with the aid and assistance of Grace. To gain Grace it is imperative that the soul should lead a righteous life.

Kanma Malam

Almost all the religions of India recognise and affirm the operation of the Law of Kanma. Kanmam (Skt. Karma) constitutes both deeds and results of deeds. Deed is done in a threefold way. Word of mouth, thought and activity of body breed deeds. Deeds may be good or bad or even indifferent. By nature man is ever prone to perform deeds, consciously or unconsciously.

Law of Karma is akin to the law of Causation. Even the Godless religions of India lay due emphasis on the law of Karma. When Ingersoll said: "There are in nature neither rewards nor punishments—there are consequences," he was but formulating the Karma-theory in his own light.

It is Kanma mala which exercises the soul in experiments, good and bad. In fact the soul acquires a body in keeping with its past Karma. The soul will have to eat the results (fruits) of its deeds to get purified.

"Whatsoever a man soweth, shall he also reap."[10] We sow that we may reap and then we reap that we may sow. This goes on, as it were, ad infinitum.

If we do something which is good, the outcome too is good. As the great Tamil Poetess Avvai says:

"Punniyamaam paavampom ponanaat seitha avai
Mannir piranthaarkku vaittha porul—ennungkhaal
Eethozhiya verillai yech samayatthor sollum
Theethozhiya nanmai Seyal."
(Righteousness causes increase, sin decrease;
Past deeds account for present possession;
Consider what all religions proclaim:
Ever do good that drives evil away.,[11]

Shakespeare said: "Sow'd cockle, reaped no corn." If we sow in ashes, we reap in dust. That indeed is *niyati* which is destiny, kismet. The Tamil sage and law-giver, namely, Tiruvalluvar devotes a whole chapter to explicate Destiny. V. V. S. Aiyar, the translator of the Kural explains the concept thus: "The word used by the poet is 'oozh' and its original meaning is order or regularity.[12] The idea underlying the word is the orderly unrolment of the whole of the accumulated unspent force of a man's actions in all his past lives. The Hindu belief is that all actions good and bad alike have, in addition to their visible physical effect in life, an invisible effect in the unseen world which transforms itself again into visible effects only later on. Using the phraseology of physical science may help a good deal to understand what we mean. Of the total force of every action of a man — including *thought* and *word* also in the word *action* — one part goes off as kinetic energy and that is represented by the visible effects that appear immediately the action is ended. But another part remains unspent for the time being, and, whether it is much or little, it is stored up somewhere in the universe to uncoil itself as time and opportunity offer themselves. The storing up is certainly in part in the character of the man who does the action. But another and sometimes the larger part of it is in Nature and in the memory or consciousness of fellowmen. Now the innumerable actions, conscious and unconscious, of a man's life go on accumulating this potential energy until the very end of his life on earth, if not even beyond. Some of this potential energy is being turned to kinetic every moment of his life, but all the same a large portion remains unspent at the moment of death and accompanies the soul in its transmigration into another body. It is this energy waiting to materialise itself in the new life of the soul that our philosophical writers call by the name of Karma or oozh.'[13]

The Puranaanooru affirms: "Theethum nanrum pirar thara vaara" (Neither evil nor good is by others caused). The Tiruvaachakam declares:

"thaame thamakku - ch - ohutramum
thaame thamakku vidi vakaiyum"

(We to ourselves are kin; our fate is wrought by us). So it follows, as night follows day, that we are the builders of our fate. We must eat, willy-nilly, the results of our deeds. Saiva Siddhantam says that the soul will have to eat the result of its deeds, to get purified. This dictum is at once true and encouraging. The eating may be hard, even bitter; but it is for the good of the soul.

The trouble with Karma is that no man is called upon to eat the fruit thereof immediately. It takes time and it escapes all prediction about its happening. When God said that the taste of the forbidden fruit was mortal, Adam in his ignorance perhaps thought of immediate death. He ate and still lived. What God said was, that Adam who was to be immortal, would become mortal if he chose to eat the fruit. Mortaility was comprised in the act of disobedience and the eating was but a symbol. It is therefore clear that the results or resultants of deeds do not materialise forthwith to confront the soul, then and there. They get stored, as it were in a granary or promptuary. This stock is known as Sanchita. From this a modicum is ladled out for consumption in a given life. This is called Praarabdha. This is also known as *niyati, paal, murai. oozh, deivam, vidhi,* etc. This indeed is invincible. We will call this fate or destiny. This fate is not to be confused with the Grecian concept. Goressio, the translator of Valmiki's Ramayana into Latin, explains Praarabdha thus : "The idea of fate was different in India from that which prevailed in Greece. In Greece fate was a mysterious, inexorable power which governed men and human events, and from which it was impossible to escape. In India fate was rather an inevitable consequence of actions done in births antecedent to one's present state of existence, and was therefore connected with the doctrine of metempsychosis. A misfortune was for the most part a punishment, an expiation of ancient faults not entirely cancelled." The word தெய்வம் (Deivam) is the equivalent of ஊழ் (oozh). Vide Deiva Pattadi by Bhartruhari. Also one can usefully consult Avvai, on this aspect.

She says :

"If one be sore with fate can one come by
Wealth, when one's past evil deeds are laden
With effect ? If one has not in the past given
Alms, knowing that it'll sins attenuate
Can one now hope for the smoke of empty oven ? "
["Sei theevinai irukka-th-theivatthai nonthakkaal
Yeitha varumo irunidiyam —vaiyatthu
Arum paavam enru arinthu anridaarkku
Verum paanai pongkumo mel ?"]

While living a fated life, the soul, besides undergoing the destined consequences, yet again does deeds, the results of which (called Aagaamya) feed and augment the stock of Sanchita which therefore for ever swells and swells. At some stage, the soul gets vexed and is convinced about the futility of its acts, both good and bad. It then lets go its self-will. In other words, it becomes averse to deeds, good and bad, alike. This is the state intuited by Shakespeare when he says : A man that fortune's buffets and rewards Hath ta'en with equal thanks." The Bard of Avon says, that this is possible for that man, because he is not "passion's slave." He is one who has shed his 'I-ness' and 'My-ness'. He has reached *iruvinai-oppu* which may roughly be described as the balancing of good and bad deeds. This does not at all mean that the concerned man's good deeds as well as bad deeds weigh equally. It means, he has no deeds to his credit or discredit. His spiritual Profit and Loss Account is clean. No entry mars it on either side. For all his deeds or doings, he is deemed deedless.

He is hereafter free from the taint of 'doership'. His deeds cannot germinate. In the true sense, he does not do things Things may be done through him, though. Borrowing the words of Kahlil Gibran and using them, mutatis mutandis we would say: "Deeds come through him, but not from him." It is thus the soul overcomes Kanma malam.

Maya Malam :

In one sense, according to Saiva Siddhantam, it is Maya which makes the man. But for Maya, I will not be here, you will not be here and the world too will cease to be. Maya is a help and not a hindrance. However, the aid and assistance offered by Maya is limited in scope, though well-nigh sufficient. The soul therefore owes an everlasting debt of gratitude to Maya.

Just reflect: "What will the plight of soul be without the ministry of Maya?" There can be only one answer and that too an-one-word answer hearing which the sensitive soul will shudder. That word is PERDITION. And Perdition, according to Maha Muni Milton is 'bottomless'. Thank God that Saiva Siddhantam knows not Perdition. It has not in its vocabulary a word to suggest even distantly the plight of eternal damnation.

According to Saiva Siddhantam, the soul in its nascent state, known as the Kevalam, is unembodied. In this plight it is totally and ineluctably bound up by Anava malam, the denigrating and darkening principle which keeps the soul under its absolute thraldom. "Kaaritta Aanavak karuvaraiyil arivatra Kannilaak kuzhavi pola" are the words of St. Thayumanavar. The soul in this state is like a babe—brainless and eyeless—, steeped in the murky dungeon of dark Aanavam. If this plight were to continue, it has to languish and languish, and eventually perish. However God in His infinite mercy willed otherwise. He started, literally supplying to the forlorn child its brain, its eyes as well as the light of reason wherewith to survive and progress and ultimately gain blissful manumission. The brain, the eye and the light are nothing but the products of Mays.

So it stands to reason that no Siddhantin who is true to his salt, will articulate one little word in dispraise of Maya. At the same time he will also be fully alive to 'the limited dependability' which characterises the nature of Maya. Though Maya affords light, it is but "sirithu veliccham" – a little patch of light. Neither is it blemishless. That light which is truly blemishless light is known as "Maasatra joti malarntha malar-ch-chudar." It is impeccable wisdom, divine Gnosis, Siva's own knowledge, self-effulgence, supernal light, deathless celestial light—"Swayam joti, Paranjoti, Kezhil Paranjoti." Till one comes by this, one is left with nothing but the lamp of Maya. Without this lamp, one will be involved in total darkness. This then accounts for the assignment of a place of prominence to Maya in the teleologic schema of Saiva Siddhantam.

If we trace the history of the word Maya, we will find that this nomenclature is an immense web of concepts and ideas each of which has its significant origin and its singular growth. In Shelley's words, of course mutatis mutandis, this word has yielded

"Meanings more real than living man,
Nurslings of immortality."

"Genius", it is said, "is the introduction of a new element into the intellectual universe." Many Indian philosophers, each one a genius in his own right, had introduced into the world of philosophy many a new element. Some of them achieved this through the instrumentality of Maya. One is tempted to observe that Maya is truly the Magna Mater whose slender waist swells into jewelled hips heavy with the promise of infinite maternities. Working on the vast stretches of Maya, each faith has erected its own pightle. This erection - work is bound to continue ad infinitum. It may not be possible for us to examine every one of them. However mention must be made, though in passing, to six of them.

Maya, the vociferous vocable, retains a sextuple virility. Donald A. Braue's work entitled[14] Maya in Radhakrishnan's Thought : Six Meanings Other Than 'Illusion', is an eye-opener. That Dr. Radhakrishnan was well - acquainted with these meanings is admirably brought out by the talented author. The six meanings are ;

1. Maya as Inexplicable Mystery,
2. Maya as Power of Self - Becoming,
3. Maya as Duality of Consciousness and Matter,
4. Maya as Primal Matter,
5. Maya as Concealment and
6. Maya as One - Sided Dependence.

The primary sense of the word which may, in a way, be described as its Vedic or even pre-Vedic sense, partakes of that characteristic which is inscrutability. Anything that is inscrutable tends to grow hydra-headed. And, down the arches of years, multifarions accretions—of terror and trickery, of wisdom and weird gramarye, of might and majesty–, gather around it ineluctably and inextricably. It is thus. in the years that rolled by, additaments of various significations became attached to 'Maya'. This polyphiloprogenitive word is thus translated by the authors of Petrograd Dictionary. "Kunst, ausserordentliches, Vermogen, Wunderkraft; Kunstgrift, List, Anschlag. Trug, Gaukelei ... Trugbild, Blendwerk, Tauschung," J. Gonda[15] tells us that Monier-Williams follows the Sanskrit-Worterbuch. His translation of Maya runs thus: "Art, wisdom, extraordinary or supernatural power; illusion, unreality, deception, fraud, trick, sorcery, witchcraft, magic, illusory image."

Thus we see that with the passage of years Maya's sense and range of application got "deepened, extended and specialised:" At the hands of great Sankara it received the indelible stamp of Sankaresque connotation. The Dvaiti or the Visishtadvaiti or the Siddhanti may vehemently attack Sankara. However it is good to remember what C. D. Sharma once said in the class-room. "You can philosophise for or against Sankara, but you cannot philosophise without him."[16]

That which is mysterious is alluring for that very reason. A genius or an adept can always exploit its arcana to subserve his purpose. That is exactly what the great Sankara did. Himself a wizard, he tamed Maya and made it serve him admirably. In this context it is good to remember that Sankara's doctrine is Ekanmavada and not Mayavada. The follower of Sankara is called a Vedanti. It is not to be construed that Sankara was the first propounder of Vedanta. The point is, with the advent of Sankara, Vedanta is made to bear the indelible stamp of Sankara. Though it is a misnomer to call his doctrine Mayavada, yet it is to-day known only by that name. In time past, Mayavada only referred to the Sankhya system according to the editor of the Tirumantiram (1912). The tenth Tirumurai of Tamil Saivism has this verse,

"The tattvas six and ninety are general ;
For the Saivas they are six times six ;
For the Vedanti they are four times seven ;
For the Vaishnavites four times six
And for the Mayavadis five times five.'"[17]

"The Mayavadi referred to here is the adherent of the Sankhya system" says Maavai Viswanatha Pillai. When Manickavachakar in his Tiruvachakam referred to Mayavatam (Mayavada) as "chandamarutam" (hurricane), he did not attack the Vedanta. However Dr. G. U. Pope, the first translator of the Tiruvachakam misconstrued the term.[18]

We have already referred to the fact that the word Maya tenaciously adheres to its basic sense, namely, inscrutability. It is so, its many an acquired sense notwithstanding. This is best illustrated by St. Sekkizhaar's Periya Puranam, a hagiographical opus of opulence and magnificence. The verdict of the literati is that the lives of the saints dealt with by this Puraanam are truly the living illustrations of the twelfth sutra of Siva Gnana Bhotham by St. Meikandar.

Nampi Aroorar (St. Sundarar) was claimed as a bonded slave by Lord Siva who appeared in the guise of an old Brahmin. When the *lis* was eventually referred to the Tribunal at Tiruvennainalloor, the old Brahmin so presented his case that the judges became absolutely convinced of the veracity and tenability of His claim. When confronted by the judges, Nampi Aroorar said that the enslavement of a Brahmin by a Brahmin was indeed "Maya that lay beyond the pale of mentation" (Manatthinaal unartharkkettaa mayai). [10] Here Nampi Aroorar uses the word 'Mayai' not in the Saiva Siddhatnic sense but only in its original sense.

Again in the Puraanam of Tirunilakantar, the potter, we meet with the word Maya, and here also the word is used in its original sense. Lord Siva appeared before Tirunilakantar in the guise of a Siva-yogi and entrusted to his safe-keeping His begging-bowl. In law, this is an instance of bailment.[a] Tirunilakantar, the bailee should return the bowl to the bailor on demand. However the Lord caused the disappearance of the bowl. Of this, the potter-saint was unaware. So when the Saiva-yogi called on him and demanded His bowl, the bailee unable to trace the bowl, stood perplexed. All his search was an exercise in futility. It is thus the devotee is described by St. Sekkizhaar "Maayaionrum angku arinthilaar" (he was not a whit aware of the Maya).

Let me cite two more instances, again from the Periya Puraanam. Amar-Nitiyaar having lost the non-pareil *kovanam* entrusted to his keeping by the Lord in the guise of a Brahmachari, offered to make amends. He was willing to supply any number of kovanams, in lieu of the vanished one. The Bachelor but demanded that the substitute or substitutes should equal the weight of the *kovanam* which he had with himself. A pair of scales was then secured. As against the divine *kovanam* placed in one of the pans, myriads were heaped in the other. However the pans did not weigh equal. This strange situation elicited the following comment from the wonder-stricken Amar Nitiyaar: "Ulakil illathor mayai! Ik kovanam onrukku alakil kovanam otthila" (This is Maya not to be beheld in this world, innumerable *kovanams* fail to match the weight of this *kovanam*).

Of this Maya not to be witnessed in this world, Kamban also speaks. Viraathan, the Rakshasa, gets killed by Rama. Eftsoon he gains his former beatitude and starts adoring Rama thus :

"There is no calf that knows not its mother ; the cow too
Knows its calf ; you, oh great one, are the Mother
Of the universe ! you know all entia ; they know you not.
What Maya is this ! O Mover without movement !"
"Mayai ithu enkolo Vaarathey Varavallaai"

are the words of Kamban.

We will now give one more example from a Sastra of Saiva Siddhantam. The Tirukkalitruppatiyaar says :

"Aru maayai eenraval than pangkanai yaar kaanpaar
Peru maayai-ch-choozhal pizhaitthu?"

(Cinctured by the concealing Maya great
Who can ever envision the Lord concorporate with
His Consort, the Mother of rare Maya?)

These illustrations will suffice to demonstrate tha notwithstanding the hermeneutical fixation of meaning administered to the word Maya by Saiva Siddhantam, the word Maya still retains other meanings also and that sometimes the very canonical works of Saiva Siddhantam choose to retain such meanings too. The reader should, however forget the other meanings of Maya and remember only that meaning assigned to the word by Saiva Siddhantam, when he cultivates Saiva Siddhantam.

Our explication cannot stop here. More probing indeed of a pernickety nature, is called for. A close scrutiny of the concept of Maya as posited by Saiva Siddhantam will reveal the fact that Saiva Siddhantam had gone about its hermeneutics with an architectonic neatness. The concept of Maya is so postulated that we can trace in it conflicting ideas in juxtaposition.

Let us pause here to gain a sharper vision through a passage of Dr. K. Sivaraman's, taken from his classical work : Saivism In Philosophical Perspective

Maya is an identity of opposites. It is eternal (nitya) as the conserving material cause of the world and yet its various forms 'rise' and 'perish'. It is one numerically and yet it *constitutes*, each uniquely multifarious bodies subtle and gross, worlds and objects. It is always invisible and formless and yet the 'home' of all visible forms ; indeterminate and yet housing all determinations. It is the 'support' of the existence of *Karma* and of its articulation, by providing the means and materia wherewith the individual self works out the fruits of its past deeds, and at the same time undergirds *Karma* in the process. It is *acit* (non-intelligent) and yet it functions as a manifesting medium of knowledge like a lamp that pierces the encircling gloom of night. It is infinite and yet is finitised as respective body and so on. The 'discordant' elements of maya constitutive, of its nature are, however, harmonised in the dynamics of Divine will which in its self-consistent nature as Grace adjusts all that is conflicting Even the polar functions of concealment and revelation, picturesquely described as the opacity and transparency of spirit, are at bottom one, like expressions of grace. All opposites are exemplified by this polarity of functions in spirit and are therefore fundamentally of one essence." [20]

The great Saiva Acharya St Umapati sizes up the concept of Maya in a single stanza. Maya gets manifested as the fourfold universe, namely, tanu, karanam, bhuvanam, and bhokam (uru aathi chathurvithamaai). These four differ from each other (onru onru ovvaa). However Maya is real (unmaiyathaai) and aeviternal (nitthamaai). It is one only (ondraai) though it is invisibly (aru vaaki) attached to every one of the souls till the soul's Karma is worked out (kanmaantham yaavarkkum aavaaramaai). It is insentient (achitthaai) and irrefragable (achalamaaki). It pervades all its evolutes (virivaaya than seyalin viyaapiyaai). It is the palladium where the souls rest at the time of involution (otungka varum kaalam uyirkal ellaam maruvu itamaai). It is a mala (malamaai) 'It is activated by Grace (Sakti of the Lord) – (manniyitum Aran arulaal) [21]

The above description pertains to Asuddha-Maya. Maya is here identified as a malam. This word 'Malam' is introduced by St. Umapati only to explain the words "Maayai mayakkamum seyyum anre" (Maya will also befuddle), occurring in 143rd stanza of Siva Gnana Siddhiyar of St. Arul Nandi Sivacharya. Though Lord Siva operates on Maya to cause it yield enlightenment for the soul, it is prone to delude the self as it is a malam. So it is at the outset we premised our submission by stating that the aid and assistance offered by Maya is limited in its scope. It is for this very reason, this Maya is classified as Asuddha. As contradistinguished from this, there is that Maya which is called '*Suddha*'. In his Sitrurai, Sivagnana Munivar says: "There are a few who assert that Suddha Maya is nothing but the Kriya Satthi (power of creativity) of the Lord. It is only His *tadanmya* satthi (inseparable power). Maya is His *Parigraha* Satthi (assumptive power). So how can you equate Suddha Maya with His Kriya Satthi? From Suddha – Maya is evolved the five Kalaas, the fourfold vaak (speech), the five Siva-tattvas and the 31 tattvas from Suddha—Kaalam to Suddha—Nilam. From Asuddha-Maya are evolved the 31 tattvas from Asuddha-Maya-Kaalam to Asuddha-Maya-Nilam." [22]

The division of Maya into Suddha and Asuddha is vital. We ordinary souls abide in the Asuddha-Maya world. So far as this time-bound world is concerned, Time (Kaalam) is a created taltva: This 'Time' in the words of Shakespeare, 'must have a stop'. It must needs perish at the great Dissolution. "Kaalatthodu nirmoolam padu moovulakum'' (The triple worlds along with Time are annihilated) are the words of Maha Kavi Bharati. It is in this sense, this world is not eternal, for eternity contemplates not the presence, but the absence of Time The Suddha Maya world is a world apart. Saiva Siddhantam lays special emphasis on the existence of Suddha-Maya

St. Umapati says :

> "The one God, souls numberless, dark Aanava,
> Karma, Maya—Suddha and Asuddha—:
> These six entities are from everlasting."

The utterly outer, the outer, the inner-outer, and the inner schools are classified on the basis of their acceptance or non-acceptance of one or more of the entities above mentioned. The Siddhantin affirms the existence of both Suddha and Asuddha Maya. They who do not accept this (irumaayai unnaar, Tirumantiram—2390) are criticised by Tirumoolar.

There is yet another category of Maya called Misra or Suddha-Asuddha Maya. Truly speaking this is Asuddha-Maya. However this categorisation is resorted to for the purpose of positing a buffer betwixt the Suddha and the Asuddha Maya.

The soul enveloped by Aanava malam and without a body is in a hopeless condition. It is out of Maya a body is evolved for the soul. This body acts like a lamp wherewith the soul can see. Sivagnana Munivar says :

"The soul cannot perceive anything without the body which is a product of Maya otherwise known as Agantuka mala.

"The function of Maya is enlightenment of the soul. The function of Aanava mala is to stifle the enlightement. As, like light and darkness these two oppose each other, how can you equate that type of Maya with this type of Anava mala?"

It is thus the Siddhanti refutes the concept of Maya as posited by the Vedanti. It must however be added here that the standpoints of these schools vary, and so too their definitions.

St Meikandar says: "Maayaa iyantira tanuvinul aanmaa" (The soul abides in a body—a mechanism devised from Maya).

From the bodiless state of total ignorance, the soul is to reach the (bodiless) state of total light through the embodied state of partial light. Maya therefore serves a significant purpose towards the deliverance of soul.

The following observations of Dr. Sivaraman help us to understand the role of Maya in the right perspective. "The Sankhya-yoga philosophy indeed recognises self-becoming from within as the principle underlying all evolution ... Matter is endowed with qualities which belong to spirit ... In Saiva Siddhanta, *maya* represents the first cause but only as an expression of God's will. Maya is neither independent nor dynamic in its own capacity and is therefore *asat* in character. It is the assumptive power (parigraha-sakti) of God, Its evolution into the world as well as its being is inconceivable without Sakti which is its ground. Maya itself is a kind of Sakti of the Lord. The use of the notion of Sakti with reference to maya is quite significant. The term Sakti does not necessarily imply co-inherence (samavedya) with spirit. Irrespective of whether it is inherent in spirit or not, it certainly implies ontological dependence on spirit (Sakti mattantratva). The being of Sakti consists of its being under the autonomy of Saktimat.'"[23]

The goal of the soul is liberation which is salvation And deliverance is the sun-rise of Gnosis. However before the sun-rise the world is enveloped in darkness. What is it that is of help to the soul during the night of Nescience ? St. Umapati says :

> "Vidivaam alavum vilakku anaiya maayai"
> (Like a night-lamp is Maya till day-break).

NOTES

1. The Tiruvarutpayan, 25.
2. Grace in Saiva Siddhanta by Dr. Rama Ghose, Varanasi (1984) p. 163.
3. The Tiruvarutpayan, 21. Tr. T. N. R.
4. Ibid. 22,
5. Ibid. 23.
6. Ibid. 24.
7. Ibid. 25.
8. Ibid. 26.
9. Ibid. 27.

10. Ibid. 29.
11. New Testament, Galatians, vi. 7.
12. Nalvazhi.
13. This is what the Saiva Siddhantic word 'niyati' means.
14. The Maxims of Valluvar, 1961, preface, pp. xxv—xxvii. (The explication of V. V. S. Aiyar is in the main correct though it is not strictly in accordance with the Siddhantic interpretation).
15. MAYA IN RADHAKRISHNAN'S THOUGHT : Six meanings Other Than "Illusion", By Donald A. Braue, Motilal Banarsidass, 1984.
16. Change And Continuity In Indian Religion, By J. Gonda, Munshiram Manoharlal Publishers Pvt , Ltd., 1985, pp. 164-197.
17. A Philosophy of Devotion, by John C. Plott, (1974) p. 481.
18. Aakinra thonnooro tarum pothu enpar
    Aakinra aararum Saivar tattuvam
    Aakinra naalezh Vedanti, Vayinavarkku
    Aakinra naalarum; ai aintu Mayavadikke.
19. The Tiruvachakam by G. U. Pope, p. 33.
20. Thatutthaatkonda Puraanam.
21. Saivism In Philosophical Perspective, by Dr. K. Sivaraman, p. 214.
22. Sivappirakaasam, by St. Umapati, verse 10.
23. Sivagnaanabhotham, Sitrurai by Sivagnaana Munivar.
24. Same as note 20, pp. 206-207.

THE THIRTYSIX TATTVAS

The word *tattva* is untranslatable. It means, inter alia, "thatness", "truth", "haecceity", "principle", "property", "thing according to its essential nature".

Saiva Siddhantam posits thirty-six (main) tattvas and sixty sub-ordinate tattvas. We give here but a bare outline of the thirty six tattvas only. The law of Tattvas reveals the fact that "man is a miniature universe complete "[1]

" Unmai Vilakkam "[2] which is one of the fourteen Meikanta Sastras, explains briefly the doctrine of tattvas. Unmai Vilakkam means "Tattva Prakaasam". A knowledge of Tattvas helps the seeker to discriminate the 'real' or the 'true' from the 'pseudo' or the 'false'. [3]

Bogya Kaandam

Maya is classified as Suddha Maya (Vinthu), Suddha-Asuddha Maya (Mohini) and Asuddha Maya (Maan). Asuddha Maya tattvas are also known as Prakriti Maya tattvas or Aanma tattvas. These are twentyfour in number.

The five rudimental elements known as tanmatras are Sabda (Sound), Sparisa (Touch), Rupa (form), Rasa (Taste) and Ganda (Smell). From Sabda is evolved Aakaash (Ether, Space), from Sparisa Vaayu (Air), from Rupa Teyu (Fire), from Rasa Appu (Water) and from Ganda Pritivi (Earth).

Hoisington says that the tanmatras “are imperceptible, except to the gods, and to the illuminated sense of the Gnani, or Wise Man. Yet they are substantial, and from them the grosser elements are developed. They are the subjects or the recipients of the archetypes of sound, tangibility, form or colour, flavour and odour—one of which is supposed to be present in every act of sensation. These archetypes are something more than mere qualities. They are a sort of ’corporeal effluvia’ or ‘exuvious images of bodies’, as Empedocles and Democritus would call them’[4]

Saiva Siddhantam recognises the existence of five elements. Some schools do not accept ‘Aakaash’ and these hold that the elements are only four.

Man is endowed with *indriyas*—both Gnaana and Karma. Gnaanendriyas are five, they being the ear-indriya, the skin–indriya, the tongue-indriya and the nose-indriya. The word indriya is again untranslatable. The gnaanendriyas do not refer to the visible skin, eye etc. These are *invisible*, extra-physical organisms which possess the functions *implied*. Gnaaendriyas are so called, as they are the gateways to knowledge. The following table gives the correlation of the elements, the indriyas etc.

Elements	Indriya	Loci of Indriyas	That which is perceived
1. Ether	Ear-Indriya	Ears	Sound
2. Air	Body-Indriya	Skin	Touch
3. Fire	Eye-Indriya	Eyes	Light (Form)

4.	Water	Tongue-Indriya	Tongue	Taste (Flavour)
5.	Earth	Nose-Indriya	Nose	Scent

The physical ear is the locus of the ear-indriya. Thus should the difference between the indriyas and their loci be understood.

The five karmendriyas are Vaakku (Mouth), Paada (feet), Paani (Hands), Paayuru (Excretory organs) and Upastha (Genital organs). These too, like the gnaanendriyas are imperceptible, organic structures in which the implied operative powers or functions respectively inhere. Karmendriyas are so called as they make it possible for the respective organs to act.

Gnaanendriyas are subtler than karmendriyas, and Antahkaranas – four in number—are subtler than both. They are Chittha, Manas, Buddhi and Ahangkaara. All these words are untranslatable. Manas is usually translated as Mind. This has resulted in endless confusion. 'Manas' says Sir P. Arunachalam, "though philologically the same as Latin *mens* and the English *mind*, cannot be translated as mind without serious confusion of ideas. Mind, in the modern European metaphysics, is understood to mean the sum total of the intellectual, volitional and emotional faculties of man and to be antithetical to matter. But *manas* is regarded by Hindu philosophers as a subtle form of matter, an organ by which the soul receives from the gates of the senses impressions of external objects, and is enabled to know them and thereby to experience pains and pleasures, which it utilizes for its development and progress to God. The antithesis of matter according to Hindu philosophers would thus be, not mind but the soul or the spirit (atman), which is conscious of thought and for its salvation has to free itself from the fetters of thought."[5] Chitta registers an impression. Manas (Tamil: Manam) doubts Buddhi determines. Aangkaaram (Ahamkaara) decides to act on the data. These four are called antahkaranas (the inner sensorium). Indriyas are the gateways of knowledge and antahkaranas are the tools thereof. They are not however independent of the soul.

Ahamkaara is threefold, namely, saatwic, raajasic and tamasic. From saatwic ahamkaara, also known as *thaisatam,* manas is evolved.

The five tanmatras, the five elements, the five gnaanendriyas, the five kanmendriyas and the four antahkaranas constitute the Bogya Kaantam. Bogya means experience. The Bogya Kaantam is under the governance of Sri Kanta Deva.

Boga Chayithru Kaantam :

The Suddha-Asuddha Maya tattvas also known as Vidhya tattvas are seven in number. These are the higher order of the tattvas. These are subtler than aanma tattvas (Bogya Kaantam) which are essential to the soul's animal and intellectual activity. The intellection of the Vidhya tattvas is of a superior nature. These are the prompters of the soul. As experience is generated by these tattvas, they are called Boga Chayithru Kaantam. These are also called inner antahkaranas.

The order of these tattvas is as follows: Kaala (Time), Niyati (Destiny), Kalaa (Creativity), Vidhya

(Knowledge), Araaga (Will, Desire), Purusha (Self) and Maya.

Time is the tattva which fixes the bourne of the Past, the fruit (resultant consequences) of the Present and the novelty of the Future

Kalaa, Vidhya and Araaga directly illumine the soul's action, knowledge, and will. Kaala and Niyati ascertain and fix Karma Kaala spoken of here is of the Asuddha world. This Kaala is not therefore eternal. Though Kaala is the first of the Vidhya tattvas the tattva that begins to function first is Kalaa. It is Kaala which serves as the ground for Niyati and Kalaa, Vidhya and Araaga are evolved from Kalaa.

Niyati is known by many names, such as Praarabdha, Vidi, Paal, Oozh, Deivam and Murai. This has been already explained. Niyati sees to it that the doer is also the consumer of the fruit of his deeds. The justness of action is thus guaranteed by this.

Kalaa pushes, to an extent, the area of Aanvamala's operation by kindling the creativity of the soul.

Vidhya illumines the intellection of the self.

Aaraaga aids the will of the soul.

Purusha is the pancha-kanchuka. The five kanchuka (sheaths) are Kaala, Niyati, Kalaa, Vidhya and Araaga.s When the soul is in conjunction with these, it i called Purusha. Only Sakalas are purushas, no Vignaanakalas, nor Pralayaakalas

Maya is the seventh of the Vidya tattvas. This is known as *Atho Maya*. From this is evolved the Asuddha world. Though Maya affords some light, it will also delude.

The governor of Asuddha Maya is Ananta Deva.

Preraka Kaantam

The pentad of Siva-tattvas constitutes the Preraka Kaantam. As these tattvas activise and operate the Vidhya tattvas they are so called. Siva-tattvas are also known as Suddha-tattvas (evolved from Suddha Mayaand also known as MaaMaaya, Kutilai, Kundali and Vintu). These five are Siva (Naatham), Sakti (Vintu/ Bintu), Sadasiva (Saadaakya), Maheswara and Sudha Vidhya.

Siva tattva directs Maya tattva; Sakti tattva directs Kaala, Niyati and Kalaa tattvas; Sadasiva tattva directs Purusha tattva; Maheswara tattva directs Araaga tattva, and Sudda Vidhya tattva directs Vidhya tattva.[6]

Suddha Maya is free from the taint of coufusion which is characteristic of Asuddha Maya. Asuddha Maya affords some light. yet is it prone to mislead. Suddha generates pure joy and Asuddha generates joy as well as misery.

Vaak (Speech) is evolved from Suddha Maya. Without Vaak, knowledge is impossible.

Siva tattva is not Siva, the Lord. Neither is Sakti tattva, the Sakti (Consort) of the Lord.

At the time of the Great Resolution (Dissolution), Suddha Maya gets resolved into its causal state. When

Re-Creation is to be done, the Lord will cast His look through His Gnaana Sakti, on Suddha Maya that it may get activised It is then a portion of Suddha Maya gets agitated. This portion will entirely be informed by sheer knowledge It is this which is called Siva tattva.

The second evolute of Suddha Maya is Sakti tattva. That Siva who is known as Sakti informs this tattva and hence the name Sakti tattva.[7] This is less subtle than Siva tattva. As Siva tattva is the locus of the Lord's Gnaana Sakti, Sakti tattva is the locus of His Kriya Sakti. The evolutes of Saktitattva are the five Kalaa-s known as Nivritthi etc.

The third evolute of Suddha Maya is Sadaasiva tattva. It is Sadaasiva who informs this tattva. It is the locus of the Lord's Pancha Saktis.

Easwara or Maheswara tattva is the fourth. In this tattva action dominates over knowledge.

The fifth tattva is Suddhavidhya.

Siva tattva is all knowledge; Sakti is all action; Sadaasiva is knowledge and action in equal proportion; Maheswara is knowledge dominated by action and Suddha Vidhya is action dominated by knowledge.[8]

The order of tattvas is Siva to Earth from the standpoint of Creation and vice versa from the standpoint of Resolution.

Tattvas are linked with the soul by God's Grace for the soul's enlightenment. The aim of the soul is truly the transcendence of tattvas.

Tattvas are evolved out of Maya by the Pati for the benefit of soul. The Pati is by nature Tattvaatita

NOTES

1. Tattuva Kattalei, Tr. By Rev. H. R. Hoisington, included in Saiva-Siddhantam—Vol 1, (1984) p. 3.
2. The author of this work is St. Manavaachakam Kadanthaar, one of the 49 chelas of St. Meikantaar.
3. Saivisim In Philosophical Perspective, p. 3.
4. Tattuva Kattalei, op. cit, p. 8.
5. Studies And Translations, Colombo, (1981) pp. 19 and 20.
6. Our explication of the operation of Siva tattvas follows that which is mentioned in the work called Tattuva-p-Pirakaasam.
7. Unmai Vilakkam—Uthavi-k-Katturai, by T. A. Srinivasacharya (1956) pp. 96—97.
8. Siddhanta Chathushtayam, Tr. T. N. R. p. ix.